Magazine of Majlis Ansarullah UK

ANSARUDDIN

July/August 2023 | Wafa/Zahoor 1402HS | Muharram/Safar 1445 | Vol.20 No.4



The Promised Messiah and Mahdi عليه السلام
Hadhrat Mirza Ghulam Ahmad of Qadian

بخرام کہ وقتِ تُو نزدیك رسید و پائے محمدیاں بر منارِ بلند تر محکم افتاد

Tread joyfully that your time has arrived, and the feet of the Muslims have been planted firmly on a high tower.

[Revelation vouchsafed to Hazrat Mirza Ghulam Ahmad عليه السلام]

Majlis Ansarullah UK
HUMANITARIAN PROJECTS 2023



Eye Operations @ Masroor Eye Institute - Burkina Faso

Cost of one eye operation - £50



Water for Life

New water pump £2,000

Water pump refurbishment £750

A water well/pump can provide fresh water for over 1,000 people daily.



Masroor General Hospital Burkina Faso

1st Phase: Mother & Child Unit

Donation to build a whole unit: £250,000

Donation for a ward: £24,000

Donation for a room: £10,000

All donations of £5,000 or more will be acknowledged for prayers with plaque in the hospital lobby.

Inshallah the hospital will be built in phases and will have different units for specialties.

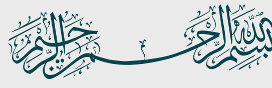
Anyone can donate from UK or abroad

PLEASE KINDLY DONATE GENEROUSLY

USE THIS LINK: https://donation.charitywalkforpeace.org/
OR Scan the QR code. You can call us and we will assist you 020 8874 6630.



MAJLIS ANSARULLAH UK 33 GRESSENHALL ROAD LONDON SW18 5QH
T: 020 8874 6630 E: INFO@CHARITYWALKFORPEACE.ORG W: CHARITYWALKFORPEACE.ORG



ANSARUDDIN

Majlis Ansarullah UK

July/August 2023 | Wafa/Zahoor 1402HS | Muharram/Safar 1445 | Vol.20 No.4

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is one (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly promise that I shall endeavour till the end of my life for the consolidation and propagation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilafat Ahmadiyya. Insha'Allah

Sadr Majlis Ansarullah UK
Dr Ch. Ijaz Ur Rehman

Editor:
Zia Ul Rehman

Assistant Editor:
Dr. Asim Mumtaz Malik

Proof Readers:
Dr. Mahmood Ahmad
Dr. Asim Mumtaz Malik

Web Design:
Asif Javed

Publishded By:
Qiadat Isha'at Majlish Ansarullah UK
33 Gressenhall Road,
London,
SW185QH
UNITED KINGDOM

If you have any feedback, suggestions or contributions to future magazine, please contact us via following:

Tel : 020 8874 6630
Email : ansaruddin@ansarullahuk.org
Web : ansaruddin.org.uk
 : @Ansaruddin_UK

Contents — Pages

Selected Verses from the Holy Quran 2
Split Word Translation of the Selected Verses 3
Introduction to the Chapter of the Holy Quran Surah Al-Zumar 5
Selected Saying of The Holy Prophet ﷺ 7
Selected Writings of The Premised Messiah and Mahdi عليه السلام 8
The Promised Messiah عليه السلام
Friday Sermon of By Hazrat Khalifatul Masih V ايده الله
Delivered on 23th March 2023 9
When God Wills
An English rendering of a story narrated by the Promised Messiah عليه السلام 21
Truthfulness of The Promised Messiah عليه السلام
Dr. Quddoos Hafeez 22
A Prayer of The Promised Messiah عليه السلام 30



Selected Verses from THE HOLY QURAN

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

فَمَنْ اَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ وَ كَذَّبَ بِالصِّدْقِ اِذْ جَآءَهٗ اَلَيْسَ فِيْ جَهَنَّمَ
مَثْوًى لِّلْكٰفِرِيْنَ ٣٣ وَ الَّذِيْ جَآءَ بِالصِّدْقِ وَ صَدَّقَ بِهٖٓ اُولٰٓئِكَ هُمُ
الْمُتَّقُوْنَ ٣٤ لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ذٰلِكَ جَزٰٓؤُا الْمُحْسِنِيْنَ ٣٥ لِيُكَفِّرَ
اللّٰهُ عَنْهُمْ اَسْوَاَ الَّذِيْ عَمِلُوْا وَ يَجْزِيَهُمْ اَجْرَهُمْ بِاَحْسَنِ الَّذِيْ كَانُوْا
يَعْمَلُوْنَ ٣٦ اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ وَ يُخَوِّفُوْنَكَ بِالَّذِيْنَ مِنْ دُوْنِهٖ وَ مَنْ
يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ٣٧ وَ مَنْ يَّهْدِ اللّٰهُ فَمَا لَهٗ مِنْ مُّضِلٍّ اَلَيْسَ اللّٰهُ
بِعَزِيْزٍ ذِى انْتِقَامٍ ٣٨

In the name of Allah, the Gracious, the Merciful.

Who, then, is more unjust than he who lies against Allah or he who rejects the truth when it comes to him? Is there not in Hell an abode for the disbelievers?

But he who has brought the truth, and he who testifies to it as truth—these it is who are the righteous.

They will have with their Lord whatever they desire; that is the reward of those who do good.

So that Allah will remove from them the evil consequences of what they did, and will give them their reward according to the best of their actions.

Is not Allah sufficient for His servant? And yet they would frighten thee with those beside Him. [a]And he whom Allah adjudges astray—for him there is no guide.

And he whom Allah guides—there is none to lead him astray. Is not Allah the Mighty, the Lord of retribution?

[Az-Zumar, 39: 33-38]

SPLIT WORD TRANSLATION OF THE SELECTED VERSES

الرَّحِيْم	الرَّحْمٰن	اللّٰهِ	اسْم	بِ
the Merciful	the Gracious	Allah	name	with

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ①

In the name of Allah, the Gracious, the Merciful.

كَذَّبَ	وَ	اللّٰهِ	عَلَى	كَذَبَ	مَّنْ	مِنْ	اَظْلَمُ	مَنْ	فَ
belied	and	Allah	against	lied	who	than	more unjust	who	so

فَمَنْ اَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ وَكَذَّبَ

Who, then, is more unjust than he who lies against Allah or he who rejects

مَثْوًى	جَهَنَّمَ	فِيْ	لَيْسَ	اَ	هٗ	جَآءَ	اِذْ	الصِّدْقِ	بِ
an abode	Hell	in	not	is	him	comes	when	truth	with

بِالصِّدْقِ اِذْجَآءَهٗ ؕ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى

the truth when it comes to him? Is there not in Hell an abode

هٖٓ	بِ	صَدَّقَ	وَ	الصِّدْقِ	بِ	جَآءَ	الَّذِيْ	وَ	الْكٰفِرِيْنَ	لِّ
it	with	testifies	and	truth	with	brought	those who	and	disbelievers	for

لِّلْكٰفِرِيْنَ ㉝ وَالَّذِيْ جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهٖٓ

for the disbelievers? But he who has brought the truth; and *(he who)* testifies to it *(as such)* --

عِنْدَ	يَشَآءُوْنَ	مَّا	هُمْ	لَ	الْمُتَّقُوْنَ	هُمُ	اُولٰٓئِكَ
with	they desire	what	them	for	righteous	who	those are

اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ㉞ لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ

these it is who are the righteous. They will have with their Lord whatever

اللّٰهُ	يُكَفِّرَ	لِ	الْمُحْسِنِيْنَ	جَزٰٓؤُا	ذٰلِكَ	هِمْ	رَبِّ
Allah	remove	so that	who do good	reward	that is	their	Lord

رَبِّهِمْ ؕ ذٰلِكَ جَزٰٓؤُا الْمُحْسِنِيْنَ ㉟ ۚ لِيُكَفِّرَ اللّٰهُ

they desire; that is the reward of those who do good. So that Allah will remove

هُمْ	اَجْرَ	هُمْ	يَجْزِىَ	وَ	عَمِلُوْا	الَّذِى	اَسْوَاَ	هُمْ	عَنْ
their	reward	them	give	and	they did	what	evil	them	from

عَنْهُمْ اَسْوَاَ الَّذِىْ عَمِلُوْا وَيَجْزِيَهُمْ اَجْرَهُمْ

from them the evil *(consequences)* of what they did, and will give them their reward

اللّٰهُ	لَيْسَ	اَ	يَعْمَلُوْنَ	كَانُوْا	الَّذِىْ	اَحْسَنِ	بِ
Allah	not	is	they do	they were	which	best	with

بِاَحْسَنِ الَّذِىْ كَانُوْا يَعْمَلُوْنَ ﴿36﴾ اَلَيْسَ اللّٰهُ

according to the best of their actions. Is not Allah

ٖه	دُوْنِ	مِنْ	الَّذِيْنَ	بِ	كَ	يُخَوِّفُوْنَ	وَ	ٗه	عَبْدَ	كَافٍ	بِ
Him	beside	from	those who	with	you	they frighten	and	His	servant	sufficient	with

بِكَافٍ عَبْدَهٗ ؕ وَيُخَوِّفُوْنَكَ بِالَّذِيْنَ مِنْ دُوْنِهٖ ؕ

sufficient for His servants? And yet they would frighten you with those beside Him.

مَنْ	وَ	هَادٍ	مِنْ	ٗه	لَ	مَا	فَ	اللّٰهُ	يُّضْلِلِ	مَنْ	وَ
whom	and	any guide	from	him	for	no	so	Allah	adjudges astray	whom	and

وَمَنْ يُّضْلِلِ اللّٰهُ فَمَالَهٗ مِنْ هَادٍ ﴿37﴾ وَمَنْ

And he whom Allah adjudges astray -- for him there is no guide. And he whom

اللّٰهُ	لَيْسَ	اَ	مُّضِلٍّ	مِنْ	ٗه	لَ	مَا	فَ	اللّٰهُ	يَّهْدِ
Allah	not	is	lead astray	from	him	for	not	so	Allah	guides

يَّهْدِ اللّٰهُ فَمَالَهٗ مِنْ مُّضِلٍّ ؕ اَلَيْسَ اللّٰهُ

Allah guides -- there is none to lead him astray. Is not Allah

انْتِقَامٍ	ذِى	عَزِيْزٍ	بِ
retribution	possessor	Mighty	with

بِعَزِيْزٍ ذِى انْتِقَامٍ ﴿38﴾

the Mighty, the Lord of retribution? And if you ask them, 'Who

Complete split word translation is available at : www.ansar.org.uk/holy-quran

Introduction to chapter of the Holy Quran

Surah Az-Zumar (Chapter 39)

سُوْرَةُ الزُّمَر

The English translation of the introduction to chapters of the Holy Quran as given by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV رَحِمَهُ‌الله تعالى is being presented for the benefit of our readers.

This is a Meccan surah and including "Bismillah …", it consists of 76 verses.

The chosen servants of Allah who refused to worship Satan and bowed down in worship before Allah the Almighty alone are mentioned towards the end of the preceding surah. And from the very beginning, this surah states, "O Messenger! You should worship none else save Allah, being sincere to Him in obedience. Surely, Allah the Almighty accepts only sincere obedience."

Next, an argument of the polytheists has been refuted. The explanation furnished by them in support of idol worship is that these artificial gods are a means to bring them closer to Allah. Allah says, "Not at all; but only he will serve as a means whose obedience is as sincere as that of the Holy Prophet ﷺ, and which is free of even an iota of polytheism."

Next, the reality that human life was started from a single being has been presented again. At the time, when man started developing as a foetus into the womb of the mother, it was concealed in three stages of darkness. The first stage of darkness is the darkness of the belly of the mother, which envelops the womb. The second stage of darkness is that of the womb, wherein the foetus is nourished. And the third stage of darkness is that of the placenta, which envelops the foetus in the mother's womb.

Next, the Holy Prophet ﷺ was allowed to proclaim that he was commanded to devote his worship sincerely for Allah. Then, Allah directs him to say that it is Allah alone he will continue to worship in sincerest obedience. They may worship whomsoever they please. "And tell them that it will be a bargain of a huge loss if they do so; because they will be a means of misguiding themselves as well as their future generations as a result of this crookedness."

Thereafter, a question is raised: can anybody be better than the one whose chest Allah has opened for His remembrance; in other words he who has been granted openness of the heart. The answer to this question is not mentioned apparently, but is implied in the question. That is, none can be better than him. Thus, very unfortunate are those who are negligent of the remembrance of their Lord.

It is announced in verse 24 that "Allah informs you of the best discourse, that is Allah has revealed to you an oft-recited book, some of whose verses are mutashabihat [open to more than one interpretation] and they come in pairs." But there are some other very similar verses which explain them and guide the truth seeker to understand the mutashabihat verses. This is the same subject which has been related in بَعْضُهٗ يُفَسِّرُ بَعْضًا [some of its verses explain the others]. At another place, Allah says, that none of the verses remain mutashabih for وَالرّٰسِخُوْنَ فِي الْعِلْمِ [those who are firmly grounded in knowledge].

This surah contains the noble verse which was revealed to the Promised Messiah عليه السلام as well and he had it engraved on a stone and fixed in a ring. That is, اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ (Is not Allah sufficient for His servant?). In this very connection, Ahmadis wear such rings on their fingers for blessings and a good omen.

Verse 43 of this surah reveals a great secret that sleep is also a kind of death wherein the soul or conscience goes deep downtime and again. Allah the Almighty has constituted a system that exactly on time, it bounces against the layer of the brain and is aroused once again. Scientists have made some research on it and revealed that such a thing happens again and again with a sleeping person; and that exact time can be measured with an atomic watch; and no discrepancy whatsoever will be found in that period of time. When Allah the Almighty does not send the soul back after its going deep down, this is termed as death or demise.

Since returning to Allah the Almighty and separating for good from this world is mentioned at this point, those who are afraid of accountability have been given the glad tidings that Allah the Almighty has the power to forgive all kinds of sins because He is the Gracious, the Merciful. "Therefore, bow before Allah and submit yourself before Him alone before you are afflicted with the punishment and you die prior to your repentance; and in regret man may say, 'If only he had not dared to commit sins in respect of Allah the Almighty before His eyes.''

This surah is named Al-Zumar, and towards the end, in two verses, zumar (group) has been divided into two. One group consists of those who will be driven in troops to Hell, whereas the other is of those who will be taken to Paradise in groups.



SELECTED SAYING OF THE HOLY PROPHET ﷺ

Hadith

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

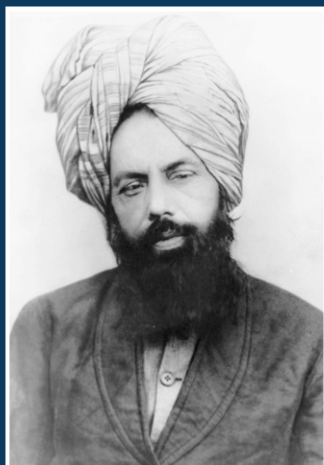
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

حَدَّثَنَا عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَا يَزْدَادُ الْأَمْرُ إِلَّا شِدَّةً وَلَا الدُّنْيَا إِلَّا إِدْبَارًا وَلَا النَّاسُ إِلَّا شُحًّا وَلَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ وَلَا الْمَهْدِيُّ إِلَّا عِيسَى ابْنُ مَرْيَمَ ۔

It was narrated from Anas bin Malik that the Messenger of Allah ﷺ said:

“The matters will get extreme [by the day]. The world will grow in moral depravity and the people will increase in greed. The Hour will come only on the worst of people and there will be no Mahdi except Jesus, son of Mary.”

[Sunan Ibn Majah, Kitab al-fitan, Hadith 4039]



Selected Writings of

The Promissed Messiah and Mahdi

عليه الصلوٰة والسلام

I am not alone. That noble Lord is with me. No one could be closer to me than Him. It is only by His Grace that I have been granted a loving soul, ever willing to serve His cause in the face of suffering; so that I should render with zeal and sincerity, outstanding services in the cause of the faith and carry out to victory, great (spiritual) expeditions for Islam. He has commissioned me to accomplish all this, and none can make me desist from pursuing this cause.

[Ayena-e-Kamalat-e-Islam, Roohani Khaza'in Vol. 5, p 35]

The Promised Messiah عليه السلام

Friday Sermon by
Hazrat Mirza Masroor Ahmad Khalifatul-Masih V ايده الله تعالى بنصره العزيز



Delivered on 24th March 2023 at the Masjid Mubarak, Islamabad, Tilford, UK

After reciting the tashahhud, taʻawwuz and Surah al-Fatihah, Hazrat Khalifatul Masih V ایده الله تعالیٰ recited verses 3 and 4 of Surah al-Jumuah:

هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا
عَلَيْهِمْ اٰيٰتِهٖ وَ يُزَكِّيْهِمْ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَ
الْحِكْمَةَ وَ اِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ وَّ
اٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ

The translation of these verses is as follows:

"He it is Who has raised among the Unlettered [people] a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they were before, in manifest misguidance. And [among] others from among them who have not yet joined them. He is the Mighty, the Wise." (Suraj al-Jumuah, Ch.62: V.3-4)

Yesterday was 23 March, which is known within the Ahmadiyya Community as "The Promised Messiah Day". We are fortunate that Allah the Almighty, in accordance with His Promise and the prophecies of the Holy Prophet صلى الله عليه وسلم, has blessed us with the opportunity to accept the Imam of this age, the Promised Messiah and Imam Mahdi عليه السلام.

On 23rd of March 1889, the Promised Messiah عليه السلام took the first pledge of allegiance in Ludhiana, and with that, a community of sincere devotees was established. In the verses of the Holy Quran that I recited, which were from Surah al-Jumuah, glad tidings were given of a pious servant of the Holy Prophet صلى الله عليه وسلم and, through him, the establishment of a community.

Besides this, there are other verses in the Holy Quran as well about the advent of the Promised Messiah. Moreover, there are various prophecies about the coming of the Promised Messiah and Imam Mahdi in the ahadith.

At present, I shall narrate, in the words of the Promised Messiah عليه السلام, the explanation of these verses of Surah al-Jumuah, after which I will briefly present, the different signs and events foretold about this era, and the different prophecies, as well as what the claim of the Promised Messiah عليه السلام was, based on his own writings.

In the commentary of the aforementioned verse, the Promised Messiah عليه السلام states:

"The essence of this verse is that God Almighty is He, Who sent the Messenger صلى الله عليه وسلم in an era when the people were completely bereft of knowledge and wisdom. Furthermore, the prospect of any religious sciences, through which perfection of the soul could be accomplished and mankind's knowledge and deeds could reach their pinnacle, had completely vanished. (All the various teachings to reform the soul had been completely lost.) Furthermore, people had gone astray, meaning that they had become distant from God

and His right path. Then at such a time, God Almighty sent His Messenger ﷺ, the immaculate one, who purified their souls and filled them with the knowledge of the Book, and wisdom, by way of signs and miracles and led them to perfect certainty, and through the light of the recognition of God, illumined their hearts. Thereafter, He stated that there was another group of people, who would appear in the Latter Days. They would also, at first, be in darkness and misguidance, and bereft of knowledge, wisdom and certainty. Then, God would also make them like the companions; meaning that whatever the companions witnessed, they would also be made to witness, to the extent that their sincerity and level of conviction would resemble the sincerity and conviction of the companions. Moreover, it has been narrated in an authentic tradition that, whilst explaining this verse, the Holy Prophet ﷺ placed his hand on the shoulder of Salman(ra) the Persian and said:

لَوْ كَانَ الْإِيْمَانُ مُعَلَّقًا بِالثُّرَيَّا لَنَالَهُ رَجُلٌ مِّنْ فَارِسَ

It means, 'Even if faith goes up to the Pleiades', meaning up into the stars, 'a man of Persian descent will bring it back.' This indicates the fact that in the Latter Days, a man would be born of Persian descent, in a time regarding which it is written that the Quran would ascend to the skies. This very time is that of the Promised Messiah."

By "faith" and the "Quran being lifted to the heavens" means that people will no longer act upon it; and this was the time for the advent of the Promised Messiah عليه السلام.

"Moreover, the man of Persian descent is non-other than the Promised Messiah because the onslaught of false Christian doctrine, for which the Promised Messiah was meant to come and break, is an attack on faith. All these signs have been mentioned regarding the time of the onslaught of false Christian doctrine and it is written that this assault would have a very negative effect on people's faith. In other words, these very attacks are called the onslaught of the Dajjal [Antichrist]. The traditions say that during the assault of the Dajjal, many naive people would leave God – the One Who has no partner – and the zeal of their faith would diminish. Moreover, the most significant task of the Promised Messiah would be to rejuvenate faith because the attack is against faith and the following tradition:

لَوْ كَانَ الْإِيْمَانُ

['Even if faith ascends to the Pleiades']

This is regarding a man of Persian descent and proves that he would come to establish faith once again. Thus, just as the time of the Promised Messiah and that of the man of Persian descent were the same, so too were their duties, namely, to re-establish faith. This is why it has certainly been established that the Promised Messiah himself was the man of Persian descent and it was regarding his community that the following verse refers to:

وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ

['And (among) others from among them who have not yet joined them']

The meaning of this verse is that after a period of complete misguidance; there are only two groups that attain guidance and wisdom, and witness the miracles and blessings of the Holy Prophet ﷺ. Firstly, the companions of the Holy Prophet ﷺ, who, before his advent, were in total darkness, witnessed the age of prophethood with the grace of God, saw miracles with their own eyes and witnessed the fulfilment of prophecies. Furthermore, their level of conviction created such a change within them that they became as if they were a single soul.

The second group are the followers of the Promised Messiah, who, according to the aforementioned verse, are like the companions, because this group, like the companions, would also witness miracles of the Holy Prophet ﷺ, and would become recipients of guidance after darkness and misguidance.

In the verse اٰخَرِيْنَ مِنْهُمْ [And 'among' others

from among them], this group has been referred to in the words مِنۡهُمۡ [from among them], which signifies that this latter group would be granted a measure of the blessings of being likened to the companions, and also witness the fulfilment of miracles. However, [those of] the middle age will not fully partake of this blessing.

This is exactly what has come to pass today. After thirteen hundred years, the door of the miracles of the Holy Prophetﷺ has been opened and people have witnessed with their own eyes that the solar and lunar eclipses of Ramadan have been manifested, according to the hadith of "Al-Daraqutni" and "Fatawa Ibn-Hajr" that is, the moon and the sun were eclipsed in Ramadan. Moreover, as described by the contents of the hadith, the lunar eclipse took place on the first night from among the nights the eclipse could occur, and the sun was eclipsed on the middle day from among the days it could occur; and this was at a time when a claimant to being a Mahdi was also present. This condition has not come to pass since the creation of the earth and heaven because no one has been able to present an example of it from history. (No one can prove from history that such an occurrence ever took place as a sign.) This was a miracle of the Holy Prophetﷺ, which people saw with their own eyes. Moreover, thousands of people saw the appearance of the star, Dhu al-Sinin [The Great Comet of 1882], which was said to appear at the time of the Promised Messiah and Mahdi. Similarly, millions of people witnessed the fire of Java. Likewise, everyone observed, with their own eyes, the spread of the plague, and the prohibition of Hajj. The railways being manufactured in the country as well as the abandonment of camels are all prophecies of the Holy Prophetﷺ, similar to those witnessed by the companions. This is why; speaking of this final community, God, the Exalted used the word مِنۡهُمۡ [from among them] to indicate that they are also similar to the companions with regards to witnessing miracles. Just consider whether, during the last 1,300 years, anyone had experienced a time that was so similar to the time of the Holy Prophetﷺ. Our Jamaat, which has been established in this age, resembles, in many respects, the companions of the Holy Prophetﷺ. Our people witness miracles and signs such as those the companions witnessed and gain light and certainty from fresh heavenly signs and support, as the companions did. They endure, in the cause of Allah, the mockery, derision and reproaches of people, and bear persecution and boycotts, just as the companions did. They lead pure lives, helped by clear heavenly signs, Divine support and wise teachings, as did the companions. (There are countless examples of this.)

There are many among them who weep during their prayers as the companions wept – so profusely that their places of prostration were dampened. Many of them see true dreams and are honoured with Divine revelations, as was the case with the companions. Many of them spend their hard-earned money promoting the activities of the Jamaat, purely for the sake of winning the pleasure of God Almighty, as did the companions. Many among them keep death in mind and they are gentle of heart and tread the path of true righteousness, as was the practice of the companions.

They are the party of God, who are supported by God Himself and whose hearts He is purifying daily and whose bosoms He is filling with the wisdom of faith and whom He is drawing towards Himself through heavenly signs, as He did with the companions. In short, this Jamaat exhibits all those signs which are implied in the words:

اٰخَرِيۡنَ مِنۡهُمۡ

['Among others from among them'].The Word of God Almighty was bound to be fulfilled."

The Promised Messiahؑ further states:

"The verse: اٰخَرِيۡنَ مِنۡهُمۡ ['Among others from

among them’] also indicates that just as this community of the Promised Messiah resembles the community of the companions, in the same manner, the Imam of this community also resembles the Holy Prophetﷺ as his Zill [Spiritual Reflection].

The Holy Prophetﷺ himself described the promised Mahdi as being similar to him and that he will carry within him two similarities; one, will be in relation to Jesus, the Messiahعليه السلام, which is why he will [also] be called the Messiah. The second similarity will be in relation to the Holy Prophetﷺ, for which he will be called the Mahdi. Alluding to this very intricacy, it is written that a part of his body will be Israelite in appearance and colour. The other will be Arabian in appearance and colour. Jesusعليه السلام came at a time when the nation of Mosesعليه السلام was in a deplorable state due to the onslaughts of Greek philosophers. The teachings within the Torah; its prophecies and its miracles were fiercely attacked; moreover, God’s Being was understood as someone Who, according to Greek philosophy, is intermingled with the creation and is not a Wilful and Conscious Planner (in other words, He was considered to be just like a normal creation, Who did not possess all powers to do what He willed.)

Furthermore, the system of prophethood was also ridiculed. Therefore, by commissioning Jesusعليه السلام, who came fourteen hundred years after Mosesعليه السلام, God intended to establish a testimony for the authenticity of the Mosaic prophethood as well as the truthfulness of that dispensation, and to repair the Mosaic edifice once again. Likewise, the Promised Messiah was also sent, for this [Muslim] Ummah, at the beginning of the fourteenth century. The objective behind his advent was to refute and falsify the various attacks made by European philosophy and deceit, as well as their rejection of the Holy Prophet’s ﷺ prophethood, prophecies and miracles, their allegations against the teachings of the Quran, and their contempt towards the blessings and lustre of Islam. Moreover, to make the exalted status of the Holy Prophet’s ﷺ prophethood -may thousands of blessings be upon him – shine before the seekers of truth with fresh testimony and support. This is the very intricate matter regarding which a revelation was revealed, which has been recorded in Barahin-e-Ahmadiyya. […] This divine revelation has been published before hundreds of thousands of people and is as follows:

بخرام کہ وقتِ تو نزدیک رسید و پائے محمدیاں بر منار بلند تر محکم افتاد

The Promised Messiahعليه السلام has explained its meaning and translated it as follows:

“‘Now come forward and go forth, as your time is near. The time is now coming that the people of Muhammadﷺ will be lifted from the pit (i.e. the Muslims) and their steps will be planted firmly on a strong tower.’”

The Promised Messiahعليه السلام then further states:

“‘Muhammadﷺ, the Holy, the Chosen one, Chief of the Prophets. God will set all your affairs aright and will bestow upon you all that you desire. The Lord of hosts will turn His attention towards this. The purpose of this Sign is [to show] that the Holy Quran is the Book of God and is the words of My mouth.’ And deeply consider what objective was given for my signs. (Allah the Almighty is mentioning this in the form of a revelation.)

“I have just mentioned that it was for this very reason that Jesusعليه السلام came; so that he may authenticate the Torah with new signs at a time of disbelief and rejection. And it is for this very reason that God has sent me, so that with new signs, the truthfulness of the Holy Quran may be demonstrated to those who are unaware. The following words in the revelation indicate towards this very fact:

پائے محمدیاں بر منار بلند تر محکم افتاد

“[‘The time is now coming that the people of Muhammadﷺ will be lifted from the pit and their steps will be planted firmly on a strong tower’].

“This is also alluded to in another revelation

recorded in Barahin-e-Ahmadiyya:

اَلرَّحْمٰنُ عَلَّمَ الْقُرْاٰنَ۔ لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُ هُمْ۔ وَلِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ۔ قُلْ اِنِّيْ اُمِرْتُ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ

"It means that, it is God, the Gracious, Who has taught the Quran. That thou mayest warn a people whose fathers were not warned, that the way of the sinners may become manifest (the ways of sinners becoming manifest means that the words of God have been conveyed to them.) Say, 'I have been commanded to be the first of those who believe.'"

The Promised Messiah عليه السلام further states:

"If someone says: 'Jesus عليه السلام came to attest to the truth of the Torah as a prophet. Therefore, what value does your testimony hold in comparison to his?' (Jesus عليه السلام was sent as a Prophet of Allah and came to testify to the truthfulness of the Torah, but in what capacity have you come in order to testify to the truthfulness of the Holy Quran? People would then say that) in this instance, a prophet was needed for a new testimony (i.e., this is a question that people could pose.) The answer to this is that in Islam, the door is closed for a prophethood that establishes its own authority (that is Prophethood that brings its own sharia.) God Almighty states: وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَ خَاتَمَ النَّبِيّٖنَ ['but he is the Messenger of Allah and the Seal of the Prophets'] and it is stated in a hadith that: لَا نَبِيَّ بَعْدِيْ ['there is no prophet after me'].

"And along with this, the death of Jesus عليه السلام has been proven from clear verses of the Holy Quran; therefore, to hold out hope for his return to this world is futile. (This is all mentioned in the Quran and the Hadith and it also mentions that Jesus عليه السلام has passed away, therefore it is wrong to believe that he will appear again)

"If any prophet, new or old, were to come, then how would our Prophet صلى الله عليه وسلم remain as the Seal of Prophets? (In other words, he would appear from outside of his Seal.) Indeed, the door of saintly revelation and divine converse is not closed; which means that the true religion is testified to and attested to with fresh signs. Therefore, the signs of God, whether they are exhibited through a prophet or a saint, are all equal, because the one who bestows [them] is the same. It is complete ignorance and foolishness to think that it is more powerful and magnificent when God Almighty grants divine support by means of a prophet, and that if it is given through a saint, then it is not as powerful and magnificent. On the contrary, some signs for the support of Islam were manifested at a time when there was neither a prophet nor a saint. For example, the sign that was manifested in the form of the destruction of the Ashab-ul-fil [People of the Elephant]."

This is a response to those who say that if there is no prophet [after the Holy Prophet صلى الله عليه وسلم then such signs cannot manifest; in fact, even if there is no prophet, such signs can still be made manifest through a saintly person. Thus, one ought to accept at least this fact and even if no saintly person is present, Allah the Almighty can still manifest such signs, just as we see in the example of the Ashab-ul-fil [People of the Elephant].

The Promised Messiah عليه السلام further states:

"It is an accepted fact that the excellence of a saint is in fact the miracle of the prophet he follows. Therefore, if the excellence [in itself] is a miracle of the prophet, then it does not behove the faithful to differentiate between miracles. Moreover, it is proven from authentic traditions that a muhaddath, like prophets and messengers, is amongst those who are sent by God. (This is another argument in that the Muhaddath is counted amongst the prophets and messengers.)

"Carefully read the tradition in Bukhari:

وَمَا أَرْسَلْنَا مِنْ رَسُوْلٍ وَلَا نَبِيٍّ وَلَا مُحَدَّثٍ

['We have not sent any prophet, neither any messenger nor a Muhaddath'].

"Also, in another tradition, it is written:

عُلَمَاءُ أُمَّتِيْ كَأَنْبِيَاءِ بَنِيْ إِسْرَائِيْلَ

"['The scholars of my Ummah are like the Prophets of the Children of Israel'].

"Sufis have verified this tradition from the Holy Prophetﷺ himself through their visions. (In other words, they received attestation to this from the Holy Prophetﷺ.) It should also be kept in mind that the word 'Prophet' has been used metaphorically for the Promised Messiah in [Sahih] Muslim.

(They claim that the Promised Messiahعليه السلام cannot be a prophet, however, they should bear in mind that the Promised Messiahعليه السلام has presented the argument of being a saint and then also the fact that the Promised Messiah has been referred to as a Prophet in the Hadith.)

"Hence, such words from God Almighty have been used in my favour, which have been written in Barahin-e-Ahmadiyya. It is mentioned in the revelation as follows:

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى

"Here, the word 'messenger' is referring to this humble one (i.e. the Promised Messiahعليه السلام.) Then look at the revelation in Barahin-e-Ahmadiyya in which the following revelation is written:

جَرِيُّ اللّٰهِ فِيْ حُلَلِ الْاَنْبِيَآءِ

"Which means, 'The Champion of God in the mantle of prophets.'

(They claim that the Promised Messiahعليه السلام is not a prophet but [the word prophet] is being mentioned in the ahadith, and Allah the Almighty is also informing him as well through revelation that he indeed is a prophet.)

"In this revelation, I have been named a Messenger [Rasul] and a Prophet [Nabi]. Therefore, to consider someone – who is named by God himself – to be amongst the general public is a high level of insolence. The testimonies of the signs of God cannot be weak in any way, shape or form, be they [given] by means of a prophet or a Muhaddath. In actuality, the prophethood and spiritual grace of our Prophetﷺ produces a manifestation which provides his own testimony, whilst the saint simply attains this status. (The signs which are being manifested are in essence the truthfulness of the Holy Prophetﷺ and the saint, or whoever else it may be, through whom the signs are manifested, are simply mentioned as a result of it.) So in truth, a saint who is a witness to the truthfulness of a prophet attains his beauty from the Holy Prophetﷺ and it is not the other way around." (Ayyam-us-Sulh, Ruhani Khazain, Vol. 14, pp. 304-310)

Regarding his claim, the Promised Messiahعليه السلام states:

"When God saw the world sunk into an abject state and the earth full of wickedness, tyrannies and iniquity, He sent me with the mission of propagating truth and reforming the world. And the time was such that people had witnessed the end of the thirteenth century and had entered into the fourteenth century. Then, under Divine command, I raised my voice through printed announcements and public speeches, proclaiming to everyone that I am the one who was destined to be raised by God at the beginning of this century to rejuvenate religion, claiming that I have been sent with the mission to re-establish the faith that has disappeared from the face of the earth and to draw the whole of mankind back to piety and righteousness with the aid of God's own hand and to reform them and to remove errors of belief and conduct.

"It was disclosed to me through Divine revelation a few years later that the Messiah that had been promised from the earliest time to this nation and that the last Mahdi (Reformer) who was destined to appear after the deterioration of Islam and who was to be granted direct guidance from God and who was to provide once again the spiritual nourishment, as had been preordained and about whom glad tidings had also been given by the Holy Prophet, may peace and blessings of Allah be upon

him, himself 1,300 years ago, is none other than me. Divine revelations from God the Gracious, in this regard, came to me so clearly and persistently that no room for even the slightest doubt was left in this matter. Every revelation that came in this respect was firmly fixed in my mind like a steel nail and all these revelations contained profound predictions that were fulfilled later with the clarity of daylight." (Tadhkirat-ush-Shahadatain, Ruhani Khazain, Vol. 20, pp. 3-4)

Then, the Promised Messiah عليه السلام states:

"In a time and era when the light of recognising God gradually diminishes to the point that it becomes hidden in the depths of thousands of darkened souls, and owing to it people begin to adopt atheism, and the earth is filled with sin, ignorance, and shamelessness; the honour, grandeur and glory of God Almighty dictates that He should manifest Himself to the people once again. Hence, as has been His practice since time immemorial, after witnessing these conditions and signs in our time, God Almighty has sent me at the head of the fourteenth century to revive the faith and cognisance of God. Along with His help and grace, heavenly signs are manifested at my hand, and in accordance with His desire and plan, my prayers are accepted and I am informed of matters pertaining to the unseen; the verities and knowledge of the Holy Quran have been revealed to me; complex and difficult matters pertaining to the sharia have been elucidated. I swear by that Benevolent and Noble God, Who is the enemy of falsehood and Who destroys the liars, that I have been sent by Him; I have been sent at the most appropriate time and have been appointed by His command. He is with me at every step and He will not let me go to waste, nor will He cause my community to perish, until all that which He has intended comes to fruition. He commissioned me at the turn of the fourteenth century for the completion of His light and He caused the lunar and solar eclipses to occur in the month of Ramadan and exhibited manifest signs in the earth which are sufficient for a seeker of truth and thus did He complete His proofs." (Arbaeen No. 2, Ruhani Khazain, Vol. 17, pp. 347-348)

Then, the Promised Messiah عليه السلام states, with regard to allegations raised by others, that it is their right to question why they should accept this claim of the Promised Messiah. What proofs are there on the basis of which they can accept that he is indeed the Promised Messiah? It can be accepted that the era calls for it and the conditions and signs are all present, but how can it be ascertained that he indeed is the Promised Messiah?

The Promised Messiah عليه السلام states:

"The answer is that all the indications mentioned in the Holy Quran and the ahadith with regard to the Promised Messiah have been combined in me in my era and in my country; as, for instance, the age, the country and the town in which the Promised Messiah was to appear and the circumstances that called especially for his advent, and the earthly and heavenly calamities that had been specified as indications of his advent, and the knowledge and learning that were to be his characteristics, have all been combined in me. (There are calamities and illnesses, earthquakes and heavenly signs that are being fulfilled in the midst of his claim. Allah the Almighty has also been manifesting signs at his hands. How then can one say that he is not [the Promised Messiah]? These are the very proofs)

"Allah the Almighty has gathered all these things within me, in my era, and in my country and then for further assurance, He has manifested heavenly signs in my favour." (Kitab-ul-Bariyyah, Ruhani Khazain, Vol. 13, pp. 254-25 [footnote])

The Promised Messiah عليه السلام explained that the heavenly signs include the great comet, the solar and lunar eclipses, the spread of the plague, earthquakes and many other signs. Whilst mentioning the success of this Community being foretold, along with the signs and help that

manifested, the Promised Messiah عليه السلام mentioned various aspects. He wrote many books on this topic, as I mentioned earlier. I will present a few examples of this. The Promised Messiah عليه السلام states:

"A grand sign is that 23 years ago, a revelation was presented in Barahin-e-Ahmadiyya, stating that people would try to eliminate this movement (in fact, people are still trying to do so today, 132 years later.) They will make every plot; however, (Allah the Almighty says that) 'I will see to this movement's progress and that it reaches its completion. The community will become that army that will prevail until the Day of Judgement, and I will make you known in the corners of the world. Large numbers of people will come from distant places and financial aid will come from every direction. Expand your homes, for the same preparations are being made in the heavens.' Now observe the time in which this prophecy was made, which is now being fulfilled today. These are the signs of God, which can be seen by those who possess foresight, however, according to those who are [spiritually] blind, a sign is yet to appear." (Nuzul-ul-Masih, Ruhani Khazain, Vol. 18, pp. 384-385)

As I mentioned, this goes into great detail. I will present a few more signs. With regards to intellectual signs and divine succour, the Promised Messiah عليه السلام states:

"Once a Hindu gentleman whose name I do not recall came to see me in Qadian. (The Promised Messiah عليه السلام then stated that he later recalled his name; his name was Swami Shugan Chandar.) He said he wanted to convene a religious conference – the name advertised for this conference was 'Dharam Mahotso Jalsa-e-Azam Mazahib' [Conference of Great Religions] and he requested that I write an article about the beauties of my religion to be read out at the conference. At first, I demurred, but he insisted that I must write. I know that I cannot do anything of my own strength—indeed, I do not have any strength at all. I cannot speak unless God makes me speak, nor can I see anything unless He makes me see. I, therefore, prayed to God that He may reveal to me a discourse that may triumph over all the speeches of that conference. After this supplication, I found that a strength had been breathed into me. I felt in me a stirring of this heavenly power. My friends who were present at the time know that I did not write any preliminary draft of this discourse. Whatever I wrote, I wrote extempore. And I was writing with such speed and haste that the copyist found it hard to keep pace with me. When I finished writing the discourse, I received this revelation from God Almighty:

مضمون بالا رہا

['The paper has been declared supreme']

"Thus, when that dissertation was read out at that conference, the audience was in a state of ecstasy while it was being read out and applause was heard from every direction, so much so that the Hindu gentleman who presided over the conference could not help exclaiming 'This paper has been declared supreme over all others!'

"An English newspaper, The Civil and Military Gazette, which is published from Lahore, also published its testimony that the paper transcended all others. About twenty Urdu newspapers also gave the same testimony. With the exception of a few prejudiced individuals, it was on every tongue in that conference that this paper had triumphed. To this day, there are hundreds of people who continue to give the same testimony. (In fact, even today people are accepting Ahmadiyyat after reading it, i.e., 'The Philosophy of the Teachings of Islam') Thus, with the testimony of every sect, as well as of the English newspapers, my prophecy, 'The paper transcended all others', was fulfilled. This challenge was like the one that Prophet Moses عليه السلام had to take up against the sorcerers, for in this conference exponents of different schools of thought delivered speeches about their

respective faiths. Some of them were Christians, some were Hindus of Sanatan Dharam or Arya Samaj, some were Brahmus, some were Sikhs, and some were Muslims who oppose us. All of them had turned their staffs into imaginary snakes, but when God unleashed the rod of Islam's truth against them in the form of a pure and profound discourse, it turned into a python and devoured all of them. To this day, people are all praise for the discourse that had issued from my mouth:

فَالْحَمْدُ لِلّٰهِ عَلٰى ذَالِكَ

"[So Allah be praised for all this]." (The Philosophy of Divine Revelation [Haqiqatul Wahi], pp. 354-355)

Furthermore, whilst mentioning another prophecy, the Promised Messiah (as) states:

"The following is a Divine sign that has been recorded in Barahin-e-Ahmadiyya:

يَا اَحْمَدُ فَاضَتِ الرَّحْمَةُ عَلٰى شَفَتَيْكَ

"'O Ahmad, springs of eloquence and perspicuity have been made to flow from your lips.'

"This has been fulfilled continuously for many years now. Countless books have been written in eloquent and articulate Arabic and presented to Muslim and Christian scholars [as a challenge] with rewards worth thousands of rupees, but not a single person stood up to the challenge them. Is this not a sign from God or is it merely an absurd claim of man?" (Zamima Risala Anjam-e-Atham, Ruhani Khazain, Vol. 11, pp. 290-291)

People made all sorts of claims and do so even today, however, in his time, no one accepted the challenge.

The Promised Messiah (as) recounts an incident of the acceptance of a prayer as a sign in his favour. Though there are innumerable accounts, I will mention one. The Promised Messiah (as) states:

"The sign that was manifested in these days was one of the acceptance of prayer, which, in fact, was tantamount to raising the dead. The details of this episode are as follows: 'Abdul Karim, son of Abdur Rahman, who is from Hyderabad, Deccan, is a student in our school. He was bitten by a rabid dog and we sent him to Kasauli [a town in Himachal Pradesh], where he underwent treatment for a few days and then returned to Qadian. But a few days later, he began to show signs of madness that are peculiar to being bitten by a rabid dog. He became hydrophobic and his condition deteriorated rapidly. I was deeply moved out of sympathy for this poor boy, who was so far away from his home, and I felt a special urge to supplicate for him. Everyone thought that the poor boy would die within a matter of hours. Inevitably, he had to be moved out of the boarding house and placed in a room away from other people. He was given great care and a telegram was sent to the British doctors at Kasauli, inquiring if there was any remedy available for his condition. The reply came by telegram that there was no remedy for him. This added to my feeling of sympathy for him and I was deeply concerned about this poor boy away from his homeland. My friends also insisted that I should pray for him, for his pitiable condition aroused great compassion. I was also afraid that if he died under these dire circumstances, his death would provide the enemies with an occasion to rejoice. (The opponents would cause commotion and say that he claimed the Promised Messiah's (as) prayers were accepted.) This further added to my feeling of sympathy for him and I was moved in an extraordinary manner. Such a feeling cannot be generated by one's own volition, it can only be caused by God Almighty Himself. Once such a condition comes about, it is so effective that—by God's permission—it can well-nigh bring the dead back to life. (This is the efficacy of prayer.)

"In short, the condition of absolute reliance on Allah was vouchsafed to me, and when my concern for him reached its ultimate limit and anguish took hold of my heart, (these were the conditions in which the prayer was offered and he was overcome with anguish), the patient—who had been as good

as dead—began to show signs of recovery. He, who had been so afraid of water and light, at once took a turn for the better and said that he was not afraid of water anymore. He was given water, which he drank without any fear. He then performed ablution with it, offered his Prayer, and slept through the night. His frightful and wild condition disappeared and he recovered completely within a few days."

The Promised Messiah ﷺ continues:

"I was suddenly made to feel that the madness had not come to him as a presage of death; rather, it was meant as a Sign from God. Knowledgeable people affirm that it has never happened that a person bitten by a rabid dog, exhibiting the typical symptoms of rabies, has then survived. Can there be a stronger proof than [the fact] that the Physician Specialists officially appointed by the government at Kasauli, had, in reply to our telegram, categorically certified to the effect that nothing could be done now [for 'Abdul-Karim?]." (The Philosophy of Divine Revelation [Haqiqatul Wahi], pp. 597-598)

Moreover, whilst mentioning the sign in relation to [Dr John Alexander] Dowie, the Promised Messiah ﷺ states:

"Through my prayers, the same Dr Dowie, who was hailed as a king in America and Europe on account of his pomp and splendour, was brought to ruin by God through this prayer duel. Thus, God caused a world to bow before me. This incident has gained international acclaim in all of the world's prominent newspapers, becoming a matter of discussion for the common folk and the elite alike." (Haqiqatul Wahi, Ruhani Khazain, Vol. 22, p. 553)

The Promised Messiah ﷺ mentions another sign shown to him and states:

"Maulawi Ghulam Dastagir Qasuri entered into a prayer duel with me on his own accord and wrote a prayer in his book that God should bring death upon whoever is a liar." It was a one-sided prayer duel; after a few days of supplicating this prayer, the same Maulawi [Cleric] perished. Alas, what a grand sign this was for our opposing clerics, if only they had any understanding." (Haqiqatul Wahi, Ruhani Khazain, Vol. 22, p. 239)

Whilst recounting another sign, the Promised Messiah ﷺ mentions how Allah the Almighty supported him. He states:

"It would be enough for a fair-minded person to read what Maulawi Ghulam Dastagir Qasuri wrote in his book; how he entered into a prayer duel with me in his own way and announced it in his treatise Faid-e-Rahmani (this is the same aforementioned cleric); and how he met his end only a few days later. There is also the case of Charagh Din of Jammu who entered into a prayer duel with me in his own way and prayed that may God bring death upon whoever of us was a liar. He died of plague only a few days later along with both of his sons." (Haqiqatul Wahi, Ruhani Khazain, Vol. 22, p. 71, [footonote])

This was another Cleric from Jammu.

The Promised Messiah ﷺ further states:

"I care not the least about the various objections my people raise against me, and it would be utter infidelity on my part if I should abandon the path of truth for fear of them. They should think for themselves that God has endowed a man with intellectual insight from Himself, has shown him the way, has blessed him with His converse and discourse and has manifested thousands of Signs to prove his truthfulness; how could he possibly turn his face away from that Sun of Truth, considering the dissenting opinion of an adversary to be something of any importance?"

One cannot fall under the influence of the words of another and abandon the truth. The Promised Messiah ﷺ further states:

"Moreover, I am not perturbed by the fact that my opponents, both internal and external, are wholly

dedicated to slandering me; for this, too, proves a miraculous Sign in my favour. (If people are slandering him, this too serves as a miraculous sign in his favour. What is the reason for this?) The reason being that if I possess within me every kind of evil (the many evils they claim) and I am, as they allege, a defaulter, a liar, The Antichrist, an impostor, a deceiver and corrupt; if I have created a schism between the people; if I am a mischief monger, a transgressor and immoral; if I have imputed falsehood to God for almost thirty years, and used abusive language against good and righteous people; if in my soul there is nothing else but mischief, evil, malefaction, and selfishness; if I have set up a business for simply deceiving the world; if, according to them, God forbid, I do not even believe in God; if there is no evil that is not to be found in me and I possess all the sins of the world, and my soul is replete with every kind of wrongdoing; if I have usurped the wealth of many (as people claim) and abused many who were as pure as angels; and if I have surpassed all in every evil and fraud; then what is the mystery behind this that—albeit I was the one who was evil, wicked, perfidious, and a liar—whenever a so-called 'saintly' person arose to confront me, he himself was destroyed; whosoever initiated a prayer duel against me, he himself was ruined; whosoever cursed me, himself fell prey to his own curse; and whosoever filed a case against me in court, was himself defeated?"

All the evils are supposedly found within him, yet whoever stands against him is himself brought to death and he is granted victory. How strange are these allegations against him. The Promised Messiah عليه السلام further states:

"You will witness the proofs of these occurrences, by way of illustration, in this very book."

The book he is referring to is "Haqiqatul-Wahi" [The Philosophy of Divine Revelation], which contains many examples of these signs presented by the Promised Messiah عليه السلام. If one reads this book, one will find countless signs. The Promised Messiah عليه السلام further states:

"It should have thus happened at the time of such confrontations that I myself should have perished or been struck by lightning. (The principle is that the Promised Messiah عليه السلام should have been smitten if he was found to possess all such evils.) Moreover, there would have been no need for anyone to stand up against me, for God Himself is the enemy of a criminal. (If the Promised Messiah عليه السلام was such a wrongdoer, then God would take him as an enemy. God does not desire to spread chaos in the world.) Hence—for God's sake!—think why the contrary has occurred. Why did the (so-called) 'pious' perish when opposing me, and why did God save me in every single confrontation? Does this not prove to be a miracle in my favour? (The allegations such people level against the Promised Messiah عليه السلام produce miracles in his favour and thus prove his truthfulness.) Therefore, I am grateful that even the evils which are [falsely] ascribed to me prove my own miraculous Sign." (The Philosophy of Divine Revelation [Haqiqatul Wahi], pp. 2-3)

Nevertheless, I have briefly presented a few examples before you from the extracts of the Promised Messiah عليه السلام. Alas, if only the opponents would read the books of the Promised Messiah عليه السلام and witness God Almighty's help and signs in his support. As I have mentioned, these signs cannot be summarised in [a few] pages, but require many books. [The opponents] should realise the need of the time. In fact, given the circumstances of our current time, the scholars who raise allegations, admit themselves that this era necessitates a reformer and a guide. However, they not only reject the one who was sent by God Almighty, but continue to misguide the Muslim population.

The heavenly signs were fulfilled and the

prophecies of the Holy Prophet ﷺ were fulfilled, yet despite all this, it is their misfortune that they fail to reflect upon this. If the Muslims today realise this truth, that the Messiah and Imam Mahdi whose advent was to take place has indeed appeared and that He is the true lover and servant of the Holy Prophet ﷺ and to enter his baiʿat is imperative owing to the instruction of the Holy Prophet ﷺ and if the Muslims enter his baiʿat with utmost loyalty, then they will be able to establish their superiority in the world. If they accept the Promised Messiah عليه السلام they will be able to become the recipients of Allah the Almighty's blessings, otherwise, their condition will remain dire as it is. May Allah the Almighty grant them wisdom and understanding.

In the month of Ramadan, whilst praying for themselves, Ahmadis should also pray for the Jamaat to be safeguarded from every kind of disorder and also pray for the Muslim Ummah that may Allah the Almighty open their eyes and take them out of the darkness and may they realise that the one who truly understands the status of the Holy Prophet ﷺ as being the "Seal of the Prophets" is in fact Hazrat Mirza Ghulam Ahmad عليه السلام of Qadian, the Promised Messiah and Imam Mahdi as well as his community. The Ahmadis residing in Pakistan need to particularly pray for the general circumstances of their country and also pray for the Ahmadis in Pakistan. May Allah the Almighty protect the country from its selfish leaders, who seek only to spread evil and mischief. Also, pray for the Ahmadis in Burkina Faso; may Allah the Almighty protect them from every kind of evil. Particularly remember the Ahmadis in Bangladesh; every Friday they are always faced with some kind of danger. Pray for the Ahmadis all around the world; may Allah the Almighty protect every Ahmadi from every kind of disorder and evil. May Allah the Almighty grant every Ahmadi steadfastness and increase their faith and conviction. Also, pray for the world to be saved from destruction. The current circumstances of the world are such that they are standing at the pit of fire. They are not only heading towards wars that would wreak havoc but also, due to their moral ills, which have reached their extreme and also due to abandoning Allah the Almighty, this could also incur the wrath of God Almighty, as a result of which He will send down His punishment upon them. May Allah the Almighty protect the Ahmadis from every kind of evil and disorder and may He enable the Ahmadis to fulfil their duties and responsibilities and may He grant them His refuge and protection by safeguarding them from all kinds of calamities.

I would also like to announce that as of yesterday, 23 March, the weekly, rather twice-weekly Al Fazl International has become a daily paper. Thus, those who know Urdu should read this as much as possible and subscribe to it. May Allah the Almighty enable all to benefit from it and enable those who contribute to Al Fazl to write outstanding articles.

View complete recording of this sermon via MTA online channel



https://youtu.be/T1fziv9_bk?feature=shared

When God Wills

An English rendering of a story narrated by

Hadrat Mirza Ghulam Ahmad

The Promised Messiah & Mahdi عليه السلام

When God desires to get some work done by someone, He grabs his neck and makes him do so. God works in mysterious ways to have His will accepted.

There is a story about a Muslim king. The king put Imām Musa Rida (may Allah's mercy be on him) behind bars for some reason. By God's divine power, one night, the king summoned his prime minister at midnight and gave strict orders for the minister to present himself in whatever condition he is in. The king further instructed, 'It is forbidden for you even to change clothes'.

The minister hurriedly arrived without even wearing his cap and shirt. He asked the king, 'What is the reason for this hurry and panic?'

The king narrated his dream to him. 'I have seen in a dream that a black person came and threatened and intimidated me with an axe. He looked were very scary and fearsome, and asked me to free Imām Musa immediately otherwise he will kill me. He also asked me to give Imām Musa Rida one thousand gold coins, and

allow him to settle wherever he likes. Therefore, go right now and release Imām Musa Rida from the prison'.

The prime minister went to the prison, and before he could mention his reason for being there, Imām Musa Rida said, 'You must hear my dream before you say anything'. he related his dream thus, 'God gave me the glad tidings that I will be set free today before it is morning'.

[Pleasant Stories & Anecdotes, pp63-64]

Truthfulness of Promised Messiah عليه الصلوة والسلام

Dr Quddoos Hafeez

(This essay achieved 1st position in the Majlis Ansarullah UK 2023 essay competition.)

Introduction:

In Holy Quran Allah the Almighty says:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَ يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ

Say, 'If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is most forgiving and merciful[1].

This verse clearly reflects that the goal to attain Divine love is now only possible by subservience to and following the Prophet This verse also implies that the Promised Messiah and Imam Mahdi would therefore be a follower of the Prophet. It further implies that the second coming of all those prophets that other religions expect would also be fulfilled in the person of the Promised Messiah and Imam Mahdi. We know for a fact that, to date, no one who has passed away, gone up to heaven, or disappeared, has returned to earth. It is against the law of God. Any second coming or re-advent would be in likeness and spirit only. The Promised Messiah and Imam Mahdi, Hazrat Mirza Ghulam Ahmad Qadiani عليه السلام precisely made this claim. Any man who claims he is from God and makes prophecies and shows divine signs must be looked at seriously and honestly[2.]

In this essay I will narrate ten criteria which are testimony of the truthfulness of Promised Messiah عليه السلام.

The Ten Criteria: [3.]

Allah the Almighty:

The first criteria according to all the Holy Books is that God will be the Judge. If someone claims to be from Allah and he is not, then Allah will cause him to die. Allah has made it clear that he will not allow anyone to claim to be a Prophet of God, if Allah has not chosen him. The Holy Qur'an states:

وَ لَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْاَقَاوِيْلِ لَاَخَذْنَا مِنْهُ بِالْيَمِيْنِ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَ فَمَا مِنْكُمْ مِّنْ اَحَدٍ عَنْهُ حٰجِزِيْنَ

And if he had forged and attributed any saying to us, We would surely have seized him by the right hand, And then surely we would have severed his life-artery, And not one of you could have held Our punishment off from him
[Holy Qur'an, Chapter 69, verses 45-48]

The problem with this is that everyone will die eventually. Therefore, the Muslim Ulema have said that if a person is claiming to be from Allah, then as the

Holy Prophet received revelation from Allah for 22-23 years (the time it took for the Holy Qur'an to be revealed) then anyone now claiming to be from Allah should receive revelation for longer than this. Our own common sense tells us that if someone is false, then Allah will cause him to die after a few years. Allah will not allow someone to keep saying that he is from Allah for over 23 years without doing anything.

Regarding Promised Messiah and Mahdi, he wrote down in his very first book, Brahin-e-Ahmadiyya in 1880, some of the revelations that he had already received. He continued to write down the revelations that he was receiving until his final book in 1908. Therefore, he has claimed to have received revelations for over 28 years, fulfilling this criterion of the Holy Qur'an.

One thing to note here is that the Holy Qur'an is now complete, therefore no more laws can be revealed. But Allah can and does speak to men and women. It is these revelations that are being referred to here.

Past Life:

The second criteria according to the Holy Books to know the truth of a true Prophet is his past life. If a person was known for his truthfulness and piety, before he claimed to be a Prophet, then how did he suddenly change to become a liar? The Holy Prophet was known by the titles of As-Siddiq – the truthful one and Al-Amin – the trustworthy one before he claimed to be a Prophet. It is related that Hazrat Abu Bakr, may Allah be pleased with him, who later became the 1st Khalifa of Islam, accepted Islam without hearing the message. He was a close friend of the Holy Prophetﷺ and they grew up together. He knew that the Holy Prophet never lied and had an intense love for God. If, the Holy Prophet claimed that he was a Prophet of Allah, then Hazrat Abu Bakr may Allah be pleased with him, knew that his friend could never tell a lie, and could never even think about lying about his beloved God, so it must be the truth. So he accepted this claim without any hesitation or need for further explanations

The Holy Qur'an states:

قُلْ لَّوْ شَآءَ اللّٰهُ مَا تَلَوْتُهٗ عَلَيْكُمْ وَلَآ اَدْرٰىكُمْ بِهٖ فَقَدْ
لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ اَفَلَا تَعْقِلُوْنَ

Say, if Allah had so willed, I should not have recited it to you nor would He have made it known to you. I have indeed lived among you a whole lifetime before this. Will you not then understand?

[Holy Qur'an, Chapter 10, verse 17]

When Promised Messaihعليه السلام, may peace be on him, wrote his first books, Brahin-e-Ahmadiyya Vol 1-4 from 1880-84 (he started the community 1889) Maulvi Muhammad Hussain of Batala wrote about the author of these books and said:

As for the author, we can say, there had been few Muslims, if any, who have been so constant in their services to Islam,

service by purse and pen, by personal character and by speech and silence.

[Ishaat-us-Sunnah Vol VII]

Once Hazrat Mirza Ghulam Ahmad عليه السلام had made the claim to be the Promised Messiah, then Maulvi Muhammad Hussain of Batala became one of his bitterest enemies, but we are looking at before the claim.

So, from this we can see that like the Holy Prophet Muhammad ﷺ, Hazrat Mirza Ghulam Ahmad, *may peace be on him*, early life was also spotless. He was renowned for his piety and love for Allah and was a champion of Islam.

So if he always told the truth and had an intense love for God, how can he suddenly become a liar about the thing he loves most?

Speech :

The third criteria according to the Holy Quran to know the truth of a true Prophet is his speech, is it holy or not? If a person is claiming to be a Prophet and he says that there is no God or you do not have to follow God's commandments etc, then we can know from his speech that he is not Godly. A true prophet of Allah will explain about Allah, His commandments and guide his people to the right path.

The Holy Qur'an relates:

وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ فَمَنْ
اٰمَنَ وَاَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

And We send not the Messengers but as bearers of glad tidings and as Warners. So those who believe and reform themselves, on them shall come no fear nor shall they grieve.

[Holy Qur'an, Chapter 6 verse 49]

Concerning Promised Messiah عليه السلام, may peace be upon him, he wrote over 80 books, so anyone can read any of these books to see what he has said. Do his words bring you closer to God or move you away from God[5].

Heavenily Signs:

If a person is truly from Allah then there should be mighty signs of support. For the Mahdi there was a clear sign from Allah – the sign of the eclipses.

The Holy Qur'an mentions it briefly:

اِذَا الشَّمْسُ كُوِّرَتْ

When the sun is wrapped up.

[Holy Qur'an, Chapter 81, verse 2]

But it is in the hadith which makes this Heavenly Sign very clear:

The Holy Prophet, may peace and blessings of Allah be upon him, said:

"Surely two signs will appear for our Mahdi which have never appeared before (as signsof truth for anyone else), since the creation of the heaven and earth. In the month of Ramadhan, the moon will be eclipsed on the first of its nights (of its days of eclipse), and the sun will be eclipsed on the middle day (of its days of eclipse). Both these eclipses will take place in the same month of Ramadhan. And these two signs have never occurred before since Allah created the heavens

and earth.”

When Hazrat Mirza Ghulam Ahmad, may peace be upon him, claimed to be the Promised

Messiah and Mahdi, Muslims quoted this hadith to prove he was false. For four years, every time Ramadhan came, they shouted that he was false; there were no eclipses as prophesied.

Then in 1894 during the month of Ramadhan it happened exactly as forecasted in India and the sub-continent. Then the following year 1895 it happened again in the USA. We can go far back in records and there were never any two eclipses happening on these precise days during a month of Ramadhan and it has not happened since.

Now with an eclipse, this cannot be a magic trick, the scientists can inform us exactly when an eclipse will take place. This is not something controlled by man, this is why we call it a Heavenly sign.

Prophecies:

If a person is truly from Allah then he will have a very close relationship with Allah. Every one of us should be striving for a good, close relationship with Allah and one of the blessings of that relationship is conversing with Allah and Allah responding to you. As the Holy Qur’an relates:

وَ اِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ ؕ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ فَلْيَسْتَجِيْبُوْا لِيْ وَ لْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ

And when My servants ask thee about Me, say, “I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, That they may follow the right way.”
[Holy Qur’an, Chapter 2, verse 187]

The main way that Allah speaks to us is to allow things to happen. People may say that they are coincidences, but if you have asked for something and it then happens, a believer feels that this is Allah’s work. Likewise, when we look back over our lives, then you can usually see how Allah has helped you. So that is a very common way.

Generally, the closer a person is to Allah, the more of these spiritual experiences you get. But for a Prophet then they have a special relationship with Allah and it goes to a much higher degree. Allah will be constantly speaking to him, guiding him and giving him encouragement and prophecies regarding the future.

Concerning Promised Messiah عليه السلام may peace be upon him, he had revelations in abundance, many of which were prophecies. In fact, there is a very thick book of all the dreams and revelations that he had received, which is called Tadhkirah.

The Promised Messiah, may peace be upon him, prophesised many things, in 1905 he predicted – Great Earthquakes; The Great World Wars; that the Russian Tsar will be overthrown, well before the Russian Revolution. He wrote in part of a long poem in Brahin-e-Ahmadiyya, Vol V. History bears testimony as to how this frightening prophecy was fulfilled. Nine short years after its mention, the world

witnessed the massive destruction of World War One. Over 65 million men were mobilised into military action and ten million died. Entire populations suffered the ravages of famine, disease and dislocation. Property damage was estimated at two hundred billion dollars. The Czar (Tsar of Russia) abdicated his throne in 1917 and was brutally murdered shortly thereafter.

Miracles:

When we think of Prophets, then we think about the miracles they perform. But these days with the technology available, would we believe a miracle, even if we saw it? Still it is one of the criteria, as the Holy Qur'an states:

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَ الْجِنُّ عَلٰۤى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا

Say, 'if Mankind and Jinn should gather together to produce the like of this Qur'an, they could not produce the like thereof, even though they should help one another.'
(Holy Qur'an, Chapter 17, verse 89)

The Promised Messiah عليه السلام, may peace be upon him, did perform miracles, for instance, there was a student called Abdul Karim, who contracted rabies. In those days there was no cure for rabies, no antibiotics etc, so the doctors gave up. Hazrat Mirza Ghulam Ahmad, may peace be upon him, prayed and the person was cured. There are many more, like learning 40,000 Arabic root words in a single night, etc.

Followers:

The next criteria concern the followers of a Prophet. What effect did the Prophet have on them? The Holy Qur'an states:

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُؤْمِنُوْنَ بِاللّٰهِ وَ لَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ مِنْهُمُ الْمُؤْمِنُوْنَ وَ اَكْثَرُهُمُ الْفٰسِقُوْنَ

You are the Best People, raised for the good of mankind; You enjoin good and forbid evil and believe in Allah.
[Holy Qur'an Chapter 3, verse 111]

Keeping on the theme of trees, "you can tell a tree by its fruit". So, if there are apples on the tree, then you know it is an apple tree etc. So for this criterion, we, the followers, are proof as to the truth of a prophet. If the person is truly from Allah, then he must have been exhorting his followers to be good.

Sadly, these days, there are some bad examples of Muslims, who should be showing a good example; as they are followers of the Holy Prophet, may peace and blessings of Allah be upon him. Unfortunately, they have lost their way and are not following the Holy Prophet, may peace and blessings of Allah be upon him, as we know that his message was excellent and exhorted Muslims to be morally and spiritually upright. But of course, over time, bad habits and adulterous teaching and practice creep in, hence the need of the Promised Messiah & Mahdi to bring them back to the right path. This is one of the main

roles of the Imam Mahdi, to guide the Muslims.

Claimant:

The eighth criterion is that he must claim to be from Allah. It is not for others to say he is a Prophet, he must claim it, otherwise the 1st criteria will not come into place. Allah will not seize someone by their life-artery if they themselves have not made any such claim. The blame will revert to the person who has made such a boast on his behalf.
The Holy Qur'an states

اَللّٰهُ يَصۡطَفِيۡ مِنَ الۡمَلٰٓئِكَةِ رُسُلًا وَّمِنَ النَّاسِ اِنَّ اللّٰهَ سَمِيۡعٌۢ بَصِيۡرٌ

Allah chooses His Messengers from among angels, and from among men.
[Holy Qur'an, Chapter 22, verse 76]

Concerning Promised Messiah, may peace be upon him, he kept receiving dreams and revelations saying that he was representing the second coming of Jesus. He thought like all the Muslims at that time, that Jesus was alive in Heaven. Finally, he decided to investigate and see what the Holy Qur'an states and was surprised to find over 30 references showing that Jesus could not be alive in Heaven. He then turned to the Holy Bible and again found 30 references proving that Jesus did not die. Now he understood why Allah kept calling him Jesus and later on wrote the book 'Jesus in India'.
[http://www.alislam.org/library/books/Jesus-in-India.pdf.]

So only after Allah made it clear to the Promised Messiah that he was a Prophet, did he make the claim.

Victorious:

The 9th Criteria is that a Prophet of Allah should have the support of Allah and he should be victorious. If he is really from God, then he should have the help and support of Allah behind him. The Holy Qur'an is very clear, it states:

كَتَبَ اللّٰهُ لَاَغۡلِبَنَّ اَنَا وَرُسُلِيۡ اِنَّ اللّٰهَ قَوِيٌّ عَزِيۡزٌ

Allah has decreed, 'Most surely I will prevail, I and my Messengers'
[Holy Qur'an Chapter 58, verse 22]

Hazrat Mirza Ghulam Ahmad, may peace be upon him, was a champion of Islam, respected by all, feared by his opponents. But once he made the claim to be a Prophet, then suddenly, all the Muslims turned against him and persecution started. The same thing happened to the Holy Prophet may peace and blessings of Allah be upon him, Jesus, may peace be upon him, etc. Despite only having a few followers in the beginning and even to this day there are only around few million followers in Pakistan, yet still after over 100 years of persecution, they have failed to prevent his message from spreading.
The Muslim should think about this, why doesn't Allah destroy us? It is easy for Allah to do that. When they made the law in Pakistan that we were non-Muslims, the 4th Khalifa رحمہ اللہ was advised by his advisors to leave the country. He left and went to Karachi to board the plane for England and despite clear instructions being given to the authorities not to allow the Khalifa of the Ahmadiyya Movement to leave. On his passport it stated 'Khalifa of the Ahmadiyya Movement'; but by mistake, the order gave the name of the 3rd Khalifa Hazrat Mirza *Nasir* Ahmad

رحمه الله and not the 4th Khalifa Hazrat Mirza Tahir Ahmad رحمه الله, so they allowed him to leave. Why didn't Allah prevent him from leaving, instead it seems that he had the help of Allah. Therefore, we believe that we have the full support of Allah and that is manifested repeatedly.

Signs of the Latter days:

This last Criterion is concerning the signs of the Latter Days. It is not really concerning anyone else, only the Promised Messiah and Mahdi who is expected during this time. The Holy Qur'an states in relation to this:

سَنَفۡرُغُ لَكُمۡ اَیُّهَ الثَّقَلٰنِ ﴿۳۲﴾ فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۳۳﴾ یٰمَعۡشَرَ الۡجِنِّ وَ الۡاِنۡسِ اِنِ اسۡتَطَعۡتُمۡ اَنۡ تَنۡفُذُوۡا مِنۡ اَقۡطَارِ السَّمٰوٰتِ وَ الۡاَرۡضِ فَانۡفُذُوۡا لَا تَنۡفُذُوۡنَ اِلَّا بِسُلۡطٰنٍ ﴿۳۴﴾ فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۳۵﴾ یُرۡسَلُ عَلَیۡكُمَا شُوَاظٌ مِّنۡ نَّارٍ ۬ وَّ نُحَاسٌ فَلَا تَنۡتَصِرٰنِ ﴿۳۶﴾

Soon shall we attend to you, O ye two big groups!
Which, then, of the favours of your Lord will you twain deny?
O company of Jinn and Men! If you have power to go beyond the confines of the heavens and the earth, then do go. But you cannot go save with authority.
Which, then, of the favours of your Lord will you twain deny?
There shall be sent against you a flame of fire and smoke; And you shall not be able to help yourselves.
[Holy Qur'an, Chapter 55, verses 32-36]

Here, we see 'A flame of fire and smoke' and 'For nation shall rise against nation, and kingdom against kingdom' refers to World Wars. Additionally, 'And there shall be famines, and pestilences and earthquakes in divers' places.' refers to these things happening all over the world. Of course, there have always been wars, famines, pestilences, and earthquakes, but now with the invention of the printing press and television, we get to hear about these much more easier and swifter. So we are hearing constantly about the Tsunamis, Aids and famines in Africa etc.

Conclusion:

The the question arises what will Jesus or the Mahdi do? Will they pat the Muslim leaders on the back and say 'well done' you have done a wonderful job of dividing Islam! – or will he blame the Muslim leaders, that why are they not guiding Muslims properly? Obviously, they will blame the Muslim leaders.
So what will the Muslim leaders then do? Will they accept that they are in the wrong? Or will they turn against Jesus or the Mahdi like the Quraish turned against the Holy Prophet or the Jewish leaders turned against Jesus and try to kill them!
Sadly, the same pattern happened when Hazrat Mirza Ghulam Ahmad, may peace be upon him, claimed that he was the Promised Messiah and Mahdi. Instead of accepting him (the Muslim world would then unite and following the true teachings of Islam once again) they chose to turn against him and prevent Muslims from accepting him by calling him, God forbid, false, a Kafir(disbeliever) etc.

But as the Holy Prophet, may peace and blessings of Allah be upon him, was saved by Allah and became victorious; as Jesus, may peace be upon him, was saved by Allah and continued to spread his message to the 'other sheep' (the Jewish tribes that had been scattered all over the East) to accept the coming of the Holy Prophet; so too was Hazrat Mirza Ghulam Ahmad, may peace be upon him, saved by Allah and his community is now continuing his work to make Islam victorious and bring back the true teachings of Islam. As the Muslims Ulema are still trying to hinder the work, but the community has Allah's support behind it, so it will never fail.

I close with the prayer that Allah grant us all the wisdom to decipher truth from falsity (Ameen). Allah cautions us in the Holy Quran[4]:

يٰبَنِيٓ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ فَمَنِ اتَّقٰى وَ اَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ۝٣٦

O children of Adam! if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear Godand do good deeds, on them shall come no fear nor shall they grieve"

[Holy Qur'an, Chapter 7, verses 36]

Similarly Allah says:

قَالَ اهْبِطَا مِنْهَا جَمِيْعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى ۵ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقٰى.

He said, 'Go forth, both of you, from here, some of you being enemies of others. And if there comes to you guidance from Me,then whoso will follow My guidance, he will not go astray, nor will he come to grief.

[Holy Qur'an, Chapter 20, verses 124]

There is much more in The Holy Quran. The hidden treasures of knowledge in The Holy Quran are for us to find. May Allah enable us to do so. Aameen

References:

1. The Holy Quran English with short commentary: 3:32
2. Adapted from the article by Farhan Iqbal, Missionary, Ahmadiyya Muslim Community Canada (https://www.alislam.org/articles/establishing-truthfulness-of-promised-messiah-from-holy-quran)
3. Adapted from https://whyahmadi.org/claims-of-promised-messiah.
4. Adapted from the article by Farhan Iqbal, Missionary, Ahmadiyya Muslim Community Canada (https://www.alislam.org/articles/establishing-truthfulness-of-promised-messiah-from-holy-quran)

A Prayer of The Promised Messiah عليه السلام

Prayer for Forgiveness and a Righteous End

In a letter to Mir Abbas Ali Ludhianavi, the Promised Messiah عليه السلام wrote this prayer:

رَبَّنَا اغْفِرْلَنَا ذُنُوْبَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَ صَلِّ عَلٰى
نَبِيِّکَ وَ حَبِيْبِکَ مُحَمَّدٍ وَّ اٰلِهٖ وَسَلِّمْ وَ تَوَفَّنَا فِیْ اُمَّةٍ وَّاَتْبِعْنَا فِیْ اُمَّةٍ
وَاٰتِنَا مَا وَعَدْتَ لِاُمَّةٍ رَبَّنَا اِنَّنَا اٰمَنَّا فَاکْتُبْنَا فِیْ عِبَادِکَ الْمُؤْمِنِيْنَ

O Lord, forgive us and our brothers in faith who were stronger believers than us. Shower Your blessings on Your Messenger and beloved Muhammad ﷺ and his progeny. Cause us to die as his followers and include us in his *Ummah*. Grant us all that You promised for his followers. Our Lord, we have believed, so write us down among the righteous servants.

[Treasure House of Prayers, page 202]

QIADAT ISHAAT



Write to us with comments, feedback and suggestions at

ansaruddin@ansar.org.uk